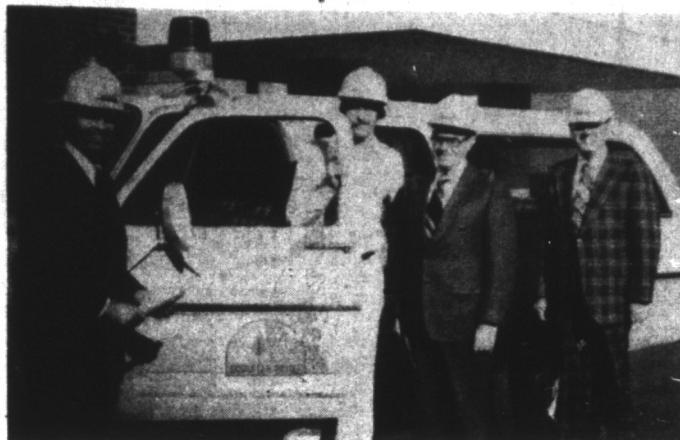


**Special  
"Pull Out & Save"  
Section**



Here are the first to wear the distinctive helmets of disaster relief workers in Mississippi. Left to right are: Paul Harrill, Brotherhood director; Rusty Griffin, disaster relief director; Earl Kelly, MBCB executive secretary-treasurer; and Chester Vaughn, MBCB program director.

## **State Brotherhood Builds Disaster Relief Program**

When Hurricane Camille cut her destructive swath through Mississippi, she left some people for 48 hours without food or aid. Mississippi Baptists don't plan to let that happen again.

To provide aid in the event of a natural disaster, the Mississippi Baptist Convention through its Brotherhood Department is developing a disaster relief strategy.

Objective of the strategy is "to provide material, physical, and financial help to churches and/or people suffering from widespread disaster," and "to provide methods, techniques, and plans for rendering such help in Christian social welfare."

The operation is being developed by way of an emergency task force, a team of 12 men, six of which would be activated in the event of a disaster need. Area coordinators will serve as contact persons and coordinators of local relief efforts. Add to these a Skills and Talent pool within the state, listing potential volunteers, noting particular abilities and resources.

Equipment for the disaster relief force includes a nine passenger, four-wheel drive vehicle with communications equipment, first aid tools and emergency tools for local transportation around disaster sites. A tractor and trailer will sleep the six task force members, have a self-contained water system, and a kitchen for mass feeding. A 16-foot boat will be available for supply trips to isolated areas. The equipment will be housed at the Central Hills Retreat near Kosciusko.

In the event of a disaster, Rusty Griffin, in consultation with Earl Kelly, MBCB chief executive, will mobilize the task force, according to the needs of either the Civil Defense or Red Cross. Griffin, of the state Brotherhood Department, along with his Methodist counterpart, is writing a booklet for the 16 volunteer agencies involved in disaster work.

Present Task Force members in-

clude: Doug Day, Starkville; Frank Simmons, Tupelo; Wayne Barber, Jackson; Jimmy Smith, Jackson; Dan West, McComb; Joe Waggoner, Crystal Springs; David McDonald, Vicksburg; and Omega Shamblin, Vicksburg.

Needed are individuals, churches and associations to supply materials, equipment and manpower for the construction of the mobile unit. Griffin said he was encouraging churches and associations to take part of the construction as a mission project.

Supplies needed for the nine passenger, four wheel drive vehicle and boat could also be collected by these groups.

Initial orientation — was held on Nov. 14 for Task Force members, led by Bob Dixon of Texas Baptist Men. He has been involved in coordinating work during several disasters. More training, including first aid, will come later.

Griffin said that the whole disaster relief program depends on the state mission offering.

Through Bold Mission Thrust, Southern Baptists have established a program of Bold Witnessing, Bold Committing, Bold Teaching. As a result of these activities Southern Baptists hope to accomplish the goals of Making a Christian witness available to everyone in the nation by the end of the decade. Making a New Testament fellowship available to everyone in the nation by the end of the decade. Making a Christian witness available to everyone in the world by the end of the century.

**This Is  
The Key To  
Bold  
Mission Thrust**

## **HMB Efforts Key On Two Words: Evangelize, Congregationalize**

Bold Mission Thrust began as the Home Mission Board's effort to spread the gospel across the nation by the end of the decade. But the idea grew and spread to every agency and area of the Southern Baptist Convention. Southern Baptists are shaping up as a valid nationwide missions team.

"Many associations across the nation are doing intensive planning and developing some very basic approaches which had never been done before," said James Nelson, director of the Home Mission Board's Department of Rural-Urban Missions.

"Church missions committees are being formed all over the nation, and churches are becoming specifically involved in a total approach to missions rather than just mission action or mission education and mission prayer," he continued. "There is wider communication of mission opportunities between state conventions and associations than ever before."

The Home Mission Board's primary aims in Bold Mission Thrust are to evangelize — "let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ" — and to congregationalize — "let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers."

They hope to meet these goals by 1980. The Mission Service Corps — 5,000 volunteers by 1982 — is an expansion and continuation of the goals — to evangelize and to congregationalize.

Twenty-two cities and 147 counties will draw major attention during 1978

as key cities and counties for Bold Mission Thrust activities by the Home Mission Board.

Home Board staffers already have been named to work with six key cities and eight key county-clusters in the first phase of the operation. Their efforts will center on consultation and planning.

Concerning the goal of a New Testament fellowship ministry to every person in our nation, James Nelson said, "Many associations which have not talked about new work in a long time have already started the process toward establishing new work along stylized lines, involving culture and lifestyle. Some of the new work will be church-type missions, and a lot of it is simply gathering places like Bible studies, fellowships, and home study groups."

In the new convention areas, he said, "many associations have targeted to double the number of churches in their associations within the next two years."

In the older state conventions, the Southern Baptist and black Baptist conventions are being encouraged to work together to reach people for the Lord Jesus Christ.

In Mississippi, Ray Grissett, consultant with the Cooperative Missions Department, has begun a ministry to churches in changing communities. This is in cooperation with Home Mission Board's metropolitan ministries.

Each association in the state has been asked to appoint a representative to identify the churches in communities that are changing racially, socially, and/or economically. When

"Bold Mission Thrust has brought us to a day of freshness and new vitality," Nelson said. He estimates that ten churches a Sunday are now being constituted, and predicts that "things are going to be happening in terms of baptisms and new churches which will stagger the imagination."

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# **BMT Takes Shape; Leaders Map Plans**

By Don McGregor

Mississippi Baptists swing into Bold Mission Thrust with purpose during this week's session of the Mississippi Baptist Convention.

As Bold Mission Thrust unfolds in Mississippi, Baptists can begin to see a pattern of witnessing develop that could indeed culminate in a Christian

witness being available to everyone in the state before the conclusion of this decade.

The greatest possibility for such broadcasting of the Christian witness will come during simultaneous revivals to be conducted during April of 1979 in a majority of the Baptist churches in the state, both black and white. A great deal of preparation, however, will precede the revivals, according to Earl Kelly, executive secretary-treasurer. This preparation will be, to a great extent, the Mississippi involvement in Bold Mission Thrust, Kelly said.

A key to the initiation of Bold Mission Thrust in Mississippi will be simultaneous ACTION campaigns all across the state in September of 1978. The ACTION plan is a Sunday School oriented campaign in which an effort is made to enroll as many persons in Church-Related Bible Study as possible wherever they may be found. Studies have revealed that a certain percentage of those who are enrolled will attend Sunday School, regardless of whether the enrolling is done during Sunday School teaching sessions or beyond the walls of the church.

Then witnessing training for the simultaneous revivals will begin in 1978 and continue into 1979 and will be another facet of Bold Mission Thrust. The witnessing training will incorporate (WIN Witnessing Involvement Now) material, and training seminars will involve the efforts of Home Mission Board personnel.

The simultaneous revivals will be held throughout April of 1979. They will be going on in white churches and in black churches at the same time. In order to make it easier for all churches to have evangelists, the state will be divided in half for the month.

The churches in North Mississippi will be in revivals beginning on April 1 and running through April 14. In South Mississippi the revivals will begin on

April 15 and run through April 28. Co-chairs of a joint bi-racial committee for this simultaneous evangelism effort are Kelly and R. S. Porter, pastor of the Owens Chapel Missionary Baptist Church in Columbia. He is also president of the East Mississippi Baptist State Convention.

The committee is already at work mapping plans for the revival effort. A kick-off rally for the simultaneous crusade will be held March 23 in the Municipal Auditorium in Jackson. Members of the participating churches will be invited to attend.

Other ways in which Mississippians will be involved in Bold Mission Thrust will be in a state-wide prison ministry and in Volunteer Involvement in Missions. The volunteer aspect of Bold Mission Thrust has two facets. One has become well known as the Mission Service Corps. This is an effort to have 5,000 volunteers ready, trained, and financed to go anywhere in the world in witnessing efforts by 1982. These people, generally, will select where they want to serve and will go through a screening process to be placed in places of need. The volunteers in mission will be those who have no particular place of service in mind but who do desire to be used. Mission Service Corps terms would last a year or two years. Volunteers in missions would serve for shorter terms if they desired to do so.

Across the Southern Baptist Convention the outline for individual church participation includes three facets. These are Bold Committing, Bold Witnessing, and Bold Teaching. These aspects are explained in additional material in this issue.

The major factors of Bold Mission Thrust nationwide involve the Foreign Mission Board, the Home Mission Board, and the Stewardship Commission. Goals established by the Foreign Mission Board would call for a Christian Witness to be available to everyone

in the world by the end of this century. In addition the Foreign Mission Board will move toward doubling its career missionary force to 5,000 persons by the year 2000.

The Home Mission Board will also have witnessing as its major goal with the aim of making a Christian Witness available to everyone in the nation by the end of this decade. Additionally, the Home Mission Board will seek to make a New Testament fellowship available to everyone in the nation before 1980.

To accomplish all of this means financial support, and the Stewardship Commission has established goals in that area. The call will be to double Cooperative Program giving by 1982 and to double it twice more by the end of the century.

The seed of Bold Mission Thrust was planted at the Southern Baptist Convention in Dallas in 1974 when President Owen Cooper of Yazoo City appointed a committee to study the missions involvement of Southern Baptists. The committee, headed by Warren Hultgren of Tulsa, reported two years later in Norfolk. The committee report was adopted by the convention and became a missions challenge. The mission boards were asked to establish goals for themselves, and they did as has been noted.

This year in Kansas City an additional dimension was added with the adoption of the suggestion for what has become the Mission Service Corps. Appearing before the convention by means of video tape and image magnification, President Carter called for a program that would seek to have 5,000 volunteers recruited by 1982 for witnessing on a one or two year basis and other volunteers recruited to finance those who could not finance themselves.

The Mission Service Corps is intended to supplement the efforts of the mission boards in whatever way is feasible.

## **"Bold Mission Thrust" In Mississippi**

By Earl Kelly

"Bold Mission Thrust" packets have been provided for pastors with projects in three broad categories: Bold Committing, Bold Witnessing and Bold Teaching. Detailed plans are included to assist churches in conducting these events. In addition to these 18 suggested projects, there are 5 statewide emphases being promoted by the Mississippi Baptist Convention Board staff.

1. A statewide ministry to prisons.

2. Mission volunteers which includes Missions Service Corps, Volunteers In Missions and summer student missions.

3. A statewide simultaneous ACTION campaign in September of 1978.

4. Witness training to be conducted throughout the state during '78 and '79.

5. Simultaneous revivals in black and white churches across the state in April 1979.

Take a moment to look at some of the scintillating facets of these emphases. Missions Service Corps is a plan for enlisting and utilizing Southern Baptists to give full time for a period of one or two years in mission work under the direction of the Foreign Mission Board, Home Mission Board, Mississippi Baptist Convention Board and associations. These persons may support themselves financially or their support may come from gifts by individuals, groups of individuals, churches, groups of churches and others. It is the objective of SBC to enlist by 1982 five thousand persons for the Missions Service Corps. Mississippi Baptists' proportionate share of the total should be 250 MSC personnel. The enlisting of such numbers demands an aggressively daring spirit we have never shown and make our past patterns of commitment appear shameful and woefully inadequate.

Another facet is Volunteer Involvement in Missions (VIM) — "a cooperative plan of people." It proposes to use short term itinerant lay missionaries in creative ways. Volunteers will serve from three days to three months on the mission field at home and abroad. Some of the possibilities are construction, teaching, agriculture, medicine, music, recreation, dentistry, social work, evangelistic projects, renewal, disaster relief, hygiene, homemaking, etc. Plans are presently being formulated for mass participation by Mississip-

sippians in West Virginia and California in 1978, Southeast Africa in 1978 and sixty student summer missionaries to be scattered throughout the world in 1978. All of these projects are venturesome attempts to implement our 1977-79 theme, "Let the Church Reach Out," and are a part of our updated Decade of Advance goals.

One of the most exciting facets of Bold Mission Thrust for Mississippi is Mississippi Baptists With Christ After the Lost — a statewide simultaneous evangelistic thrust throughout the state during April, 1979 involving both Black and White Baptist churches. The nine Black Convention Presidents, the Mississippi Baptist Convention President and staff of the MBCB and the Home Mission Board have been formulating plans for some months to reach all Mississippians with the Gospel. This will be the first cooperative evangelistic venture bet-



**A Reluctant Witness**

This is a scene from the multi-media presentation for State Missions at the Mississippi Baptist Convention.

# Channels Of Mission Service

A Reasonably Exhaustive List Of Opportunities At The Denominational Level

## Volunteer Involvement In Missions

For people who want to serve, but aren't sure where or how they can best do so. It's a process for channeling the potential volunteer's talent into the right service. It is simply a pool of information on those who fill out the form. After the form is filled out and sent in, the volunteer is later contacted when he or she is needed. This information will be made available to both home and foreign mission leaders. For the form, write: Volunteer Involvement in Missions, Southern Baptist Convention, 1350 Spring St. N.W., Atlanta, Ga. 30309. (The laypeople who helped design this computerization process, decided to ask applicants to donate \$2 when they send in their application.)

## Mission Service Corps

A plan for enlisting and utilizing Southern Baptists to give full time for a period of one or two years in mission work in either home or foreign missions. Personnel and projects are subject to approval of the Home and Foreign Mission Boards. Opportunities include teaching, starting new churches, and general office work. Finances must come from the individual or other sponsors. This support should be in excess of regular missions gifts. For either an application from or a sponsor commitment form, write: Mission Service Corps, Southern Baptist Convention, Post Office Box 7203, Atlanta, Ga. 30309.

## Home

For specific information on the mission service opportunities listed below, write to name of project listed in bold face, care of: Home Mission Board, 1350 Spring St. N.W., Atlanta, Ga. 30309. (Except as noted.)

**Career Missionaries** are long-term appointees. Usually requires four years college and seminary degree, plus experience in the field to which appointed. Service ranges from associational work to resort ministry to Christian social ministries.

**Missionary Associates** are appointed to limited terms of service, who do not meet full missionary qualifications of who do not wish to be considered missionaries.

Two types of church subsidies are given with processing through the HMB: the Church Pastoral Aid and Language Pastoral Aid. The subsidies are for pioneer or language pastorate.

**US-2 personnel** serve two years. It is non-repeatable and accepts singles and married people who are age 27 and under college graduates (wives: two year's college.)

**Long-Term Christian Service Corps** lasts from one year to a lifetime. Volunteer moves to a mission field, takes a job in the occupation for which he is prepared, and remains as long as he wishes. He (or she) uses his leisure and weekend time to render service through a mission of church. This week is usually needed most in the newly developing areas of Southern Baptist work.

**The Year Long Sojourner** is a one year term with option to renew for a second year. Worker must be a high school graduate, 25 years of age or younger. Generally Sojourners are assigned in their home or adjoining state to do general assistance to churches, camp work, and working with people in leisure settings. Transportation to and from the field and living expenses while on the field must be provided by parents, friends, or by the individual.

**Short Term Christian Service Corps** accepts volunteers for two to ten weeks' service anytime during the year. Volunteers must be prepared to pay own expenses. CSC is not open to college students or younger, though volunteers sometimes take their families. Types of work include: Vacation Bible Schools, revival preparation, camp leadership, and construction.

**Student Summer Missions** is for college and seminary students, serving ten weeks in the summer (or a semester or quarter during the school year). Students work in mission projects all over the nation from inner city to rural settings. Write the HMB's Special Missions Ministries Department or contact local Baptist Student Union director. The Mississippi BSU will appoint about 50 of their number to home missions this week summer.

Other summer service for college students includes a number of summer missionaries to be sent to the Northern Plains Baptist Convention (Montana, Wyoming, North and South Dakota), by the Mississippi Brotherhood Department. And several young women will be needed to serve on the staff of Camp Garaywa in Clinton during G.A. and Acteens Camps in the summer. For the Brotherhood project information, write: Paul Harrell, Brotherhood Department, P.O. Box 530, Jackson, Miss., 39205. For the Camp Garaywa information, write: Marilyn Hopkins, Camp Director, P.O. Box 530, Jackson, Miss., 39205.

**Summer Sojourner** is for ten weeks in the summer months. Worker must have completed his or her junior or senior year of high school and be 25 years of age or younger. Types of work are similar to Yearlong Sojourner or Student Summer Missionary.

**Special Projects Other Than Summer** are group projects, usually tackled by BSU groups.

**Mission Youth Groups** are church youth groups which perform missions tasks on a very short term basis, often taking on a single job, such as leading in a series of Vacation Bible Schools in one area.

**Innovators** is for college students who work as secular job during the day and do volunteer mission work during free time. These jobs are usually arranged only in resort communities.

**Acteens Activators** is for Acteens members, age 15 and older, for at least a week's assignment working alongside a home missionary. For information on special training and qualifications, contact: Woman's Missionary Union, P.O. Box 530, Jackson, Miss. 39205.

## Sunday School Board Has Integral Part In BMT

By Grady C. Cohen

By its very title and nature, the Bold Mission Thrust emphasis of Southern Baptists relates most specifically and directly to the two mission boards. It relates only slightly less specifically and directly to the Sunday School Board.

We are committed to Bold Mission Thrust through our statement of objective: to support the Southern Baptist Convention in its task of bringing per-

sons to God through Jesus Christ by making available Bibles, lesson courses and materials, books, films and filmstrips, music and recordings and church supplies; and by fostering education and service programs which help churches establish, conduct, enlarge, and improve their ministries of Bible teaching and membership training.

We are committed to Bold Mission

planning processes which bear on convention emphases. We believe that a sincere effort is made in these processes to discover the heart's desire of Southern Baptists across the nation, then to translate this desire into plans which can be used in part or in full by every church. In this way the great priorities of our denomination are expressed in thought, in word, and in action.

We are committed to Bold Mission

Thrust through large segments of our work: Beginning new Sunday Schools; Bold Missions Bible Conferences; encouragement to persons to earn the Christian Development Diploma; Radio-TV Bible Correspondence courses; vocational assistance toward missions as a career; promotion of the Cooperative Program and other stewardship information through lesson courses periodicals; establishment of information centers in churches; and

providing specific missions education information in our periodicals. These items, many of which are being planned and implemented in cooperation with other Southern Baptist Convention agencies, are all specific ways in which the Sunday School Board is involved in Bold Mission Thrust. More, of course, are being planned.

Finally, we are committed to Bold Mission Thrust through personal involvement. Many who work at the

Sunday School Board are engaged in Bold Mission Thrust activities in their own churches.

The Sunday School Board is committed to support of the Bold Mission Thrust effort by cooperating with the Mission Boards, WMU, and the Brotherhood and Stewardship Commissions to coordinate a unified thrust in church growth throughout the world.

# Let The Church Reach Out — Bold Mission

Southern Baptists' emphasis plan for 1977-79, "Let the Church Reach Out," calls for boldness reminiscent of the outreach ministry of the early disciples.

The object of every Southern Baptist for this emphasis is to present the gospel in every county and state in America and every nation in the world through a bold mission effort.

## Through Bold Witnessing

1. Each church with a proclaiming event in the church and in one other community beyond the church.
2. Each church with one new mission action (witnessing/ministering) activity.
3. Every church with a new Congregational Extension.
4. Each church boldly enlisting adults in Bible study / Sunday School.

## Proclaiming Christ

**Goal:** To help all BoldMission forces give every man the opportunity to hear and respond to the gospel.

**Date:** Planned, scheduled and conducted at the discretion of the church and in cooperation with associational, state and Southern Baptist Convention Bold Mission leaders.

**Responsibility:** The Evangelism Committee and/or the Church Council cooperating with associational chairman of evangelism and state evangelism director. The ultimate responsibility for this and all witnessing, lies with the individual church member.

**Description:** The project includes at least one mass evangelism project in the church each year of the emphasis with special attention to "gap groups" in the church community. One other evangelism project or lay evangelism school conducted in some area of the association, state or nation in connection with Bold Mission. Special emphasis in this project will relate to counties without a Baptist witness, key cities in the United States, cultural and lifestyle groups and transitional areas.

## Focus On Ministry

**Goal:** Each church with one new mission action (witnessing - ministering) activity.

**Date:** October, 1977 through September, 1979.

**Responsibility:** Brotherhood.

**Description:** Focus on Ministry is an involvement in witnessing-ministering. It is concerned with people who have special needs who are not now enrolled in the church programs or being reached by the church. These persons may not be immediate prospects for the church or its programs, but they are people who need a witness and a continuing concern.

Today there are thousands of persons who are separated from the message of Christ because of barriers between them and the church. These barriers are real. These persons cannot or will not find a way around the barriers. Christian people have the responsibility of finding a way to carry the Gospel to them.

People are separated from Christ by such man-made barriers as poverty, illiteracy, race, health, geography, alcoholism, and all forms of unacceptable behavior or problems. Many are barriers in the mind of the individual who is outside the church. Other barriers exist in the minds and attitudes of church members and often cause the church to bypass these people.

## Church Extension

**Goal:** Every church with a new congregational extension.

**Date:** January, 1978 through June 30, 1979.

**Responsibility:** Church Missions Committee.

**Description:** Each church should study its immediate church field for extension needs, contact the associational missions committee for other points of need, and try to start one or more extensions, choosing the appropriate form (fellowship, branch Sunday School, preaching point, chapel, church) in keeping with its resources. The steps are (1) identify needs, (2) establish priorities, (3) identify resources; and (4) plan one or more extensions.

## Adult Start-A-Class

**Goal:** Each church boldly reaching adults for Bible study (Sunday School) and church membership by organizing new adult classes for young married adults, single adults, college adults, median adults, and senior adults.

**Date:** Quarterly, beginning October, 1977 and continuing through September, 1979.

**Responsibility:** General Sunday School leaders, department and class leaders.

**Description:** The Adult Start-A-Class Emphasis is a plan to organize new adult Bible study classes as a means of reaching men and women for Bible study, Christ, and church membership. The plan calls for setting up an adult Star-A-Class team or teams to begin new units. Each team will seek to enroll a specific target group. The team will be composed of a teacher, a class outreach leader, and four group leaders.

## Through Bold Committing

1. Each church with a day of commitment to bold mission on first Sunday in October, 1977, (or at a later date).
2. Each church seeking at least one career missions volunteer.
3. Each church conducting a churchwide missions prayer retreat which emphasizes volunteer missions activity.
4. Each church conducting a prayer project.
5. Each church enlarging the giving base by increasing the number of committed stewards.
6. Each church increasing Cooperative Program percentages each year.
7. Each church identifying for missions involvement persons expected to travel or live abroad.
8. Each church setting bold goals for Lottie Moon Christmas Offerings and Annie Armstrong Easter Offerings.

## Bold Day Of Commitment

**Goal:** Each church with a day of commitment to bold missions on the first Sunday of October, 1977, (or at a later date).

**Date:** October 2, 1977.

**Responsibility:** Pastor.

**Description:** October 2, 1977 is the first Sunday of a two-year denominational emphasis — "Let the Church Reach Out." This first Sunday a "Bold Day of Commitment" can set the pattern for a church's involvement in this effort to reach America and the rest of our world for Jesus Christ. Bold Day of Commitment will have suggested activities for Sunday School, morning worship service, Church Training, and the evening worship service. Sunday School — Adult Departments — During September alternate approaches for department periods will outline this emphasis. The suggested department period for October 2, 1977 will also relate to this emphasis. These approaches will appear in the September and October issue of *Adult Leadership and Outreach*.

**Morning Worship Service** — Three activities include a responsive reading based on the denominational theme's biblical imperatives, a five-minute mission dialogue between the WMU director on the features of the two-year emphasis, and a mission sermon on "Bold Day of Commitment" which confronts members with the needs of our world, the resources the church has to meet these needs and the need for commitment to a Bold Missions thrust. **Church Training** — Adult Department Period — Emphasize the Bold Day of Commitment. **Evening Worship** — Present an overview of the plans the church has to participate in the Bold Mission emphasis. Specific projects should be outlined and individuals responsible identified.

## Career Mission Volunteers

**Goal:** Each church seeking at least one career missions volunteer.

**Date:** October, 1977 through April, 1979.

**Responsibility:** Sunday School, Church Training, Woman's Missionary Union, Brotherhood, Church Music.

**Description:** Churches are encouraged to set goals for mission volunteers in connection with weeks of prayer and Life Commitment Day. They also are urged to train church workers with youth/young adults in counseling mission volunteers.

Pastors are urged to preach sermons emphasizing (1) God's Call and (2) MISSION CAREERS.

The five approaches Southern Baptists will use are witnessing to persons, reaching homes through Bible teaching, starting new congregations, engaging in mission action, and tangible expressions of world-wide mission concern.

Here are some suggested church projects in three major areas, followed by more detailed information.

## Missions Prayer Retreat

**Goal:** Each church conducting a churchwide missions prayer retreat which emphasizes volunteer missions activity.

**Date:** April, 1978 and April, 1979.

**Responsibility:** Brotherhood director and Woman's Missionary Union director.

**Description:** Churches are encouraged to have at least one churchwide prayer retreat during 1978 and 1979. The emphasis for the 1978 retreat will be Career Missions. Resource materials will be in April World Missions Journal, Probe and Crusader, and in April-June issue of Dimension magazine. In 1979, the emphasis will be Local Mission Service.

Plans for both retreats will include scheduling program and activities for Friday night and Saturday morning and afternoon. All administrative helps and plans will be carried in Woman's Missionary Union and Brotherhood periodicals.

Some actions that would help to achieve this goal might include:

Foreign Missions Awareness Day, December, 1977, promoted by Sunday School, Church Training, and Woman's Missionary Union

A forum on church/missions vocation in January, 1978, conducted by Church Training leaders and the pastor.

Home Missions Awareness Day (Resource Kit from Home Mission Board: God's Call to Home Missions) conducted by Sunday School, Church Training, and Woman's Missionary Union

## Prayer Partners

**Goal:** Each church will conduct a prayer partner project for the purpose of praying for current missions requests, including the need for missions volunteers.

**Date:** April 1 through May, 1978 and October, 1978 through September, 1979.

**Responsibility:** Woman's Missionary Union director and/or Brotherhood director.

**Description:** The prayer partner project will be promoted for adults and youth to begin the last Sunday night in April, 1978 and continue through May. It is suggested that churches participating in the April, 1978 prayer retreat assign prayer partners during the retreat. Prayer partners should be assigned on the Sunday following the retreat for those who do not attend the retreat. Churches not having the 1978 retreat should assign prayer partners on one or more Sundays in April 1.

To strengthen the prayer partner project, pastors might want to preach mission support sermons during April. Sermon suggestions related to prayer support for missions will be given in mission periodicals.

A second aspect of the prayer partner project will be the promotion of a continuous prayer partner relationship beginning in October, 1978 and carrying through September, 1979.

Current prayer requests will be carried in *Home Missions* and *The Commission*.

## Bold Believers In Giving

**Goal:** Each church enlarging the giving base by increasing the number of committed stewards.

**Date:** Through March 31, 1979.

**Responsibility:** Pastor and Church Stewardship Chairman

**Description:** "Bold Believers in Giving" is a stewardship emphasis designed to lead church members to a new boldness in giving and living. The emphasis is based on the conviction that today's followers of Christ are called to a bold commitment in Christian life style through a fresh acceptance of Christ's control in all of life and through the adoption of a standard of living that conforms to his teachings.

Christians can express their faith through the proper use of material things, and the critical, spiritual needs of people demand a bold response from God's people. Key phrases in understanding and interpreting this emphasis are Christian life style, ministering church, and growing commitment.

Attention will be focused on the biblical basis for bold giving and living. A major part of this biblical thrust will be an examination of and challenge to Christian giving. A variety of personal and group-stewardship studies will be featured and encouraged. Associational conferences will provide resources for helping churches develop plans and goals for stewardship growth.

## Increasing Cooperative Program Giving

**Goal:** Each church increasing Cooperative Program budget percentages each year by observing Cooperative Program Day and Cooperative Program Month.

**Date:** Third Sunday in April of each year for Cooperative Program Day and October of each year for Cooperative Program Month.

**Responsibility:** Pastor, stewardship chairman, and committee, Woman's Missionary Union leadership, Brotherhood leadership, and other church leaders and committees as needed.

**Description:** *Cooperative Program Day* is a church mid-year emphasis to stress the importance and need for the Cooperative Program and to inform church members of what is happening through the Cooperative Program. It is a time to challenge church members to a personal mission commitment and a time to lead the church to pray for the people and causes supported through the Cooperative Program as well as the people ministered to through the Cooperative Program.

## Laymen Overseas

**Goal:** Each church identifying for missions involvement those persons expecting to travel or live abroad.

**Responsibility:** Pastor or Brotherhood director.

**Description:** One hundred thousand Southern Baptist church members are overseas each year. The number includes persons with government business, industry, and the military, as well as professors, students, and tourists. Many Southern Baptist laymen and women abroad are excellent representatives of the Christian faith.

English-language congregations in other lands have been started by laymen in their homes. A business man who makes periodic short trips abroad regularly asks his overseas business associates to accompany him to Baptist churches of their country and language. Tourists often witness to other travelers and encourage national congregations by their visits.

Although many Southern Baptist laymen abroad make meaningful and lasting contributions to mission efforts, those who become involved in missions constitute only a small percentage of their total. The number of laymen who actively participate in missions while living or traveling abroad can be increased dramatically if foundations are laid prior to departure for their foreign assignments.

Laymen who travel abroad on periodic short business trips should be encouraged to write to the Foreign Mission Board as far in advance of their trip as possible. Laymen who will be overseas for more extended periods of time will find more opportunities for participation in missions because of their longer stay.

**Resources:** Consultant on Laymen Overseas, Foreign Mission Board, SBC, Post Office Box 6597, Richmond, Virginia 23230.

## Bold Special Offerings

**Goal:** Each church to increase Lottie Moon Christmas Offering goals in 1977 and 1978 and Annie Armstrong Easter Offering goals in 1978 and 1979.

**Date:** Week of Prayer for Foreign Missions, December 4-11, 1977 and December 3-10, 1978; and Week of Prayer for Home Missions, March 5-12, 1978 and March 4-11, 1979.

**Goals:** Goals of the Lottie Moon Christmas Offering need to be set by the beginning of



the first quarter in the 1977-78 church year and by the beginning of the first quarter of the 1978-79 church year.

Goals of the Annie Armstrong Easter Offering need to be set by the beginning of second quarter of the 1977-78 church year and by the beginning of the second quarter of the 1978-79 church year. It is suggested that WMU set offering goals during annual planning which precedes the beginning of the church year.

**Responsibility:** WMU Council and Brotherhood Council with Church Council approving goals.

**Description:** Bold national goals for the Lottie Moon Christmas Offerings in 1977-78 and the Annie Armstrong Easter Offerings in 1977-78 have been set. They are: 1977 Lottie Moon Christmas Offering Goal — \$34,000,000; 1978 Lottie Moon Christmas Offering Goal — \$40,000,000; 1978 Annie Armstrong Easter Offering Goal \$13,000,000; 1979 Annie Armstrong Easter Offering Goal — \$15,000,000.

## Through Bold Teaching

1. Each pastor preach a missions sermon at least once a month and issue invitation to missions service.
2. Each church having a series of Nights Out throughout 1977-78. (WMU and Brotherhood leading along with pastors.)
3. Each church having at least one churchwide study of the Foreign Mission Graded Series and one churchwide study of the Home Mission Graded Series during 1977-78. (WMU and Brotherhood leading.)
4. Each church having a number equivalent to total church-elected leaders receive Christian Development Diploma.
5. Cooperate with association in World Missions Conference or Bible Conference.
6. Each church developing a missions center in church library (assisted by WMU and Brotherhood).

## Missions Night Out

**Goal:** To involve people of the church in a series of bold mission study-action activities aimed at helping participants learn more about missions and becomes personally active in missions.

**Date:** October, 1977 through September, 1979.

**Responsibility:** Woman's Missionary Union director and Brotherhood director.

**Description:** Mission Night Out will reach people for mission study who have not been involved in mission study. To achieve this goal, possibilities for varied settings and contexts for mission study will be suggested: family gatherings, activities that cross age-level barriers, meals, trips, small-group occasions.

Study topics and activities will cover a broad range. Topics may include lay ministry, missions careers, current trends in mission, training in mission action. To give people a strong understanding-knowledge-training base for doing missions, activities will include follow-through suggestions.

The target audience for Missions Night Out is all church members — members of WMU and Brotherhood as well as those who are not members of the missions organizations.

## Churchwide Missions Study

**Goal:** Each church having at least one churchwide study of the Foreign Mission Graded Series and one churchwide study of the Home Mission Graded Series during 1977-78.

**Date:** Foreign Mission Graded Series, November 20-23, 1977 and November 19-22, 1978, and Home Mission Graded Series, February 19-22, 1978 and February 18-21, 1979.

**Responsibility:** Woman's Missionary Union and Brotherhood.

**Description:** During the two-year period of "Bold Mission" it is suggested that each church have churchwide study of the age-graded missions books — foreign missions in November and home missions in February. These studies are planned by Woman's Missionary Union and Brotherhood for the entire church. To be effective, the pastor's support is essential. In fact, he might teach one of the books.

Beginning on Sunday night, each series is launched with the sermon related to the area of study. Age-level studies — adults, youth, older children, and younger children — then continue through Wednesday evening.

## Special Conferences

**Goal:** Cooperate with association in a World Missions Conference or a Bible Conference.

**Responsibility:** Pastor, Brotherhood director, Woman's Missionary Union director and Sunday School director.

### World Missions Conferences

**Description:** World Missions Conferences are conducted in associations and churches every four or five years depending on the policy of the state Baptist convention and desire of the association.

# Bold Missions In Mississippi

## Sunday School

All Baptist churches in Mississippi are invited to participate in a statewide Sunday school enrollment campaign, known nationally as ACTION. It is considered a major state convention contribution to the Bold Mission Thrust efforts.

This major operation will be coordinated by the Mississippi Baptist Convention Board's Sunday School Department.

ACTION is designed primarily to enroll people in church Bible study with that person's permission. Experience shows that as enrollment goes up, attendance follows suit. The subsequent aim is to reach those people for church membership.

The ACTION emphasis, which is suggested for September of 1978 in Mississippi Baptist churches, is to be a springboard for the Mississippi spring simultaneous revivals in 1979. A by-product of the ACTION campaign is to discover prospects to be reached during the revival campaigns.

Not only can those contacted during ACTION be reached directly for the revivals, but information gathered can be used during witnessing training which precedes the revivals.

Some Mississippi Baptist associations will hold ACTION campaigns on an association-wide basis, particularly in the more rural areas of the state. Either the Mississippi Baptist Sunday School Department or the Sunday School Board of the Southern Baptist Convention will provide a guest ACTION director for these association-wide campaigns.

Training for the campaign begins in January when Andy Anderson, architect of ACTION for the Sunday School Board, meets with state directors of missions to offer approaches to ACTION and give a general introduction to its mechanism.

Then, in February, a series of area-wide ACTION interpretation meetings will be held for pastors and other interested church leadership. Bryant Cummings, director of the Sunday School Department, explains that the meetings will offer "practical approaches to the planning and carrying out of an ACTION campaign."

These meetings will be held Feb. 13 and 14. On the 13th sessions will be offered at New Albany and Batesville, Biloxi and Hattiesburg. On the 14th they will be at Louisville and Indianapolis, Forest and Brookhaven.

The meetings will be identical in content, offered in various parts of the state for convenience. Each will take place from 7-9 p.m. and meeting places will be announced later. Aiding in direction of these meetings will be Sunday School Department staff, and Andy Anderson and Neil Jackson, both of the Sunday School Board.

## Tract Running

Many Baptists feel comfortable using gospel tracts in their witnessing efforts. A number of attractive tracts are available to Mississippi Baptists, simply by writing the convention board.

The list of available tracts includes titles related directly to evangelism, to Baptist doctrine, to the Christian life, the Christian home, anti-alcohol, and a number of miscellaneous subjects.

These tracts are free. Either drop by the convention board offices, or write: Tract Department, P. O. Box 530, Jackson, Miss. 39205. An order blank can be sent to you.

## Evangelism

With the central idea of the Bold Mission Thrust being to make the gospel message available to everyone, it follows that the Evangelism Department of the Mississippi Baptist Convention Board would have a flurry of activity.

This activity consists mainly of training Mississippi Baptists in effective witnessing techniques prior to a series of simultaneous revivals in 1979. These revivals will coincide with a similar effort among black Baptists in the state.

Roy Cullum, evangelism director, reported the first activity that relates to this effort will be the state youth evangelism conference, Dec. 29-30 in Jackson at Broadmoor Baptist Church. It will deal with high school students' learning about themselves and learning how to witness to their faith in Christ.

Then in February, the evangelism conference aimed primarily at adults will be tuned toward the evangelizing prong of the BMT. And in April there will be a statewide evangelism training school at Gulfshore Assembly. Leonard Hinton of the Home Mission Board and trained Mississippians will lead the school on April 17-20.

Target for the school is pastors, church staff, associational directors of missions and associational evangelism chairman.

And all through 1978, Cullum's plans call for planning workshops for evangelism chairmen and setting up of associational evangelism clinics and Lay Evangelism Schools. In March

Cullum will hold an update session for teachers of Lay Evangelism Schools. These teachers will be available to lead local churches in the LES. Currently there are more than 200 qualified LES teachers in the state (who also teach Win Our World (WOW) conferences for youth evangelism training.

In these schools, people are assigned actual prospects and each one does actual witnessing during the course.

Cullum believes person-to-person soul winning is the key to the BMT efforts. "That's the only way we're going to reach anybody — by personal witnessing," he says.

And it is Cullum's job to make sure Mississippi Baptists know how to witness.

## National Baptists

Of the 2,324,000 people in Mississippi, 700,000 of them, or 37 percent are blacks. As James Nelson of the Home Mission Board said, "Southern Baptist leaders in Mississippi recognize that to win the state for Jesus Christ we must do it in concert with our black Baptist brother and sister."

Plans set toward this end include joint black and white regional evangelistic training classes during 1978, followed by a mass joint kick-off rally in Jackson in March of 1979, then the holding of simultaneous revivals in black and white Baptist churches all over the state in April of 1979.

A group of black and white Mississippi Baptists met in late September this year to begin formulation of plans for this joint evangelistic campaign over the next year and a half.

The group elected as co-chairmen

for the effort Richard Porter, president of the East Mississippi Missionary Baptist Convention and pastor of Owens Chapel Missionary Baptist Church in Columbia, and Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

"National and Southern Baptists have been pooling their insights for over two years to initiate a Joint Bold Evangelism effort in 1978-79," Dick Brogan, director of the Department of Cooperative Ministries with National Baptists, said.

"During the year of training in 1978 we will be sharing evangelism techniques and methods with the National Baptists," Brogan said. "The Home Mission Board will lend their personnel to help present ideas related to evangelism."

Members of the joint committee headed by Porter and Kelly have been invited to a meeting in the Baptist Building on November 21 in which Roy Cullum, director of evangelism, Mississippi Baptist Convention Board, will give an overview of evangelism methods.

Five regional conferences are being conducted Nov. 28 - Dec. 2 by the Mississippi Baptist Department of Cooperative Ministries with National Baptists. Brogan said, "These conferences will provide opportunity to deepen the awareness of the impact National and Southern Baptists can have in Mississippi as we join hands, hearts and resources to proclaim the Good News."

Richard Porter, along with Carlisle Driggers from Atlanta will be principal speakers for these regional meetings.

During the evangelistic training meetings to be held throughout 1978, the TELL Machine and its advantages in teaching small groups will be demonstrated. National Baptists who attend these training meetings will then share evangelism ideas and techniques with the members of their local churches.

A kick-off rally for the simultaneous revival effort will be held at the City Auditorium in Jackson in March of 1979. Outstanding Southern Baptist and National Baptist speakers will be on program. The choir will include blacks and whites.

People in Jackson are invited, as well as people from all over the state. All ten of the black Baptist conventions in the state have been invited.

The rally will be a symbolic uniting, to tell Mississippi that these two groups will be working together, sharing the Gospel," Brogan said.

Simultaneous revivals in Southern Baptist and National Baptist churches in Mississippi will be held throughout April of 1979.

Southern Baptists have 1932 churches in Mississippi. National Baptists have around 3,000, according to an estimate offered by Dick Brogan. The Department of Ministries with National Baptists plans to begin sending the Baptist Record weekly to 1100 black Baptist pastors.

## Church Music

Church Music is responsible for helping to meet the Bold Mission Thrust goal: each church seeking at least one career missions volunteer, October, 1977 through April, 1979.

Dan Hall, director, Church Music

Department, Mississippi Baptist Convention Board, said, "We will give a strong emphasis on church-related vocations at Gulfshore during Music Leadership Week and Youth Music Week in the summer of 1978. We plan to have a furloughing music missionary program during Youth Music Week."

"We will share music materials and other resources with National Baptists in Mississippi."

Suggestions Hall has for churches to take part in Bold Mission Thrust through music are:

Send your young people to Gulfshore to Youth Music Week in 1978.

Give major attention to music mission experiences such as choir tours — not only in other states, but right here in the communities of Mississippi.

Choirs and congregations: sing music with a missionary message.

Adult choirs, in 1979 plan to become more active in music mission activities, such as choir tours.

Sing the musical, *The Call*, in 1978 or 1979.

Conduct choir retreats in June, July, August, 1978, with a strong emphasis on missions vocations.

## Cooperative Missions

The Cooperative Missions Department of the Mississippi Baptist Convention Board has set a number of specific goals in response to the challenge of Bold Mission Thrust, which includes work with the deaf, with prisoners, and Indians.

Foy Rogers, department director outlines the goals. "One is to set up a ministry to the deaf within 50 miles of every deaf person in Mississippi," he says.

Falling, along with the deaf work, under the department's language missions work, will be to assist in building a model church for the Indians at Pearl River. The English speaking congregation has been meeting in the Indian Center there.

"We also hope to see a regular ministry established for the 5,000 Indians living on the Gulf Coast," said Rogers, "and to enlarge our ministries to Chinese and Spanish, especially in the Delta area."

The department plans to work with the Home Mission Board, associations, and churches in establishing a ministry to every prisoner in Mississippi. "We're thinking in terms of training inmates in soul winning," said Rogers.

In addition, Cooperative Missions personnel are aiming to work with the Sunday School Department to establish new Sunday Schools and church-type missions. "We'll continue with our previous objective of establishing 100 new churches by the year 1983," said Rogers.

"We're hoping to have a ministry in every park next summer, and implement ministries in resort areas, in mobile home parks, and remote areas of associations, with the use of fun wagons," he said.

Plus, the department is beginning in May to train a group of Interfaith Witness Associates for use in consultation and in conducting interfaith awareness conferences in Mississippi.

## Church Training

Church Training, along with all programs participating in Church Study Course, promotes Bold Teaching by stressing the importance of "each church having a number equivalent to total church-elected leaders receive the Christian Development Diploma."

The diploma may be earned by completing eight specified courses during the two-year period, 1978-79. The required courses undergird the denominational emphasis on Bold Missions.

Church Training in the churches can help to meet the Bold Goal, "each church seeking at least one career missions volunteer."

Here is how: train workers in counseling for church vocations and mission vocations; conduct a forum on church/missions vocation in January, 1978; conduct Church Life Commitment Sunday in April, 1978, and April, 1979; cooperate with Sunday School and WMU in conducting Foreign Missions Committee Day in December, 1978; work with WMU in conducting a Mission Volunteers Conference in January, 1979; cooperate with Sunday School and WMU in conducting Home Missions Commitment Day in March, 1979.

Southern Baptists' emphasis for 1977-78 is "Let the Church Reach Out."

The aim of Church Training is to develop church members — to train the total member so that he can be the kind of church member who can and will reach out to others. Kermit King, state director of Church Training, said, "Church members must have something put in before they can give something out."

Promotion of the Church Study

Course, which includes units on evangelism and witnessing, is an ongoing part of Church Training. Also study units which support the functions of the church (evangelism, and witnessing, ministering, educating, worshiping) are written into the Church Training curriculum materials.

## Church Adm./Student Work

Two Mississippi Baptist Convention Board departments which do not directly involve themselves in the Bold Mission Thrust objectives, except in promotion are Church Administration-Pastoral Ministries and Student Work. But both have influences on what Baptists know and do about BMT.

"I'm involved in communication with the pastor — who is the key to Bold Mission Thrust," said Leon Emery of the Church Administration-Pastoral Ministries Department. "I'll be encouraging him to coordinate all these activities (listed throughout this issue of the Baptist Record)."

Emery pledged to challenge pastors in his various retreats which are aimed at pastors and church staffers.

"To involve the church in seeking career mission volunteers, encourage pastors to speak on mission service and commitment, and involve church leaders in working toward Christian Development Diplomas."

Ralph Winder, Student Work director for Mississippi, reported that, though not necessarily a direct response to BMT efforts, the Baptist students in Mississippi increased their student missions goal 33 percent from \$36,000 in 1977, to \$40,000 in 1978. Plus, they increased the number of students they will send to summer missions to 60.

## Brotherhood

In connection with Bold Mission Thrust, the state Brotherhood Department is challenging every church in every association in Mississippi to choose and complete at least one mission ministry activity in 1978 and every association to adopt at least one out-of-state mission ministry project in 1979.

The department is emphasizing Focus on Ministry projects in five broad areas: Ohio projects, California projects, a state mission awareness conference, associational mission awareness conferences, and ministry needs surveys.

The Mississippi Baptist Brotherhood Department is continuing for a second year a supportive relationship with Ohio.

The Brotherhood Department of California has identified specific ministries to which the Brotherhood of Mississippi can relate. For instance, ten men — carpenters, plumbers, electricians, brick or block masons and others — will be needed in May of 1978 to help in construction of state assembly grounds at Jenness Park in the foothills of the Sierras.

Paul Harrell, director, Brotherhood Department, Mississippi Baptist Convention Board, may be contacted for more information concerning the California projects. His department is seeking to enlist at least one representative from each association to participate in this ministry. Participants should be skilled or semiskilled and trained in personal visitation, witnessing, and in conducting evangelistic services.

The State Mission Awareness Conference will be held January 5, 1978, sponsored by the Brotherhood Department, in conjunction with the Department of Cooperative Missions, Foy Rogers, Director.

Directors of associational missions, church staff members, and lay utilization coordinators will be invited to learn of specific home, foreign, and state mission needs, and of ways the churches can help meet those needs.

Directors of missions are asked to conduct mission awareness conferences in their associations in February, conveying the home, foreign, and state mission needs to the churches in the associations.

February, 1978, is the month suggested for making ministry needs surveys. Each association is encouraged to conduct an agency and institution mission needs survey. The Association Guidebook survey booklet lists institutions and agencies that could be contacted. For instance, the county nurse, the police department, the superintendent of public schools, alcohol treatment centers, the Council on Aging, the Council on Drug Abusers, Alcoholics Anonymous.

Each church is encouraged to conduct a church community mission needs survey. The Church Guidebook survey booklet lists as ministries possibly needed in church communities: literacy (nonreaders), tutoring, juvenile rehabilitation, alcohol rehabilitation, prisoner and family, migrant, handicapped, internationals, language groups, school drop-outs.

"We will hear testimonies from persons who have done mission volunteer jobs," Patterson said. "Mission Prayer Retreat participants will be asked to pray specifically for mission volunteers."

"The Prayer Partners project will be a means of enlisting more prayer

## Religious Population Of Mississippi

Total population in state:	2,324,000
SBC	724,002
Other Baptists	374,606
Evangelistic Protestants	58,373
Other Protestants	417,135
Roman Catholics	92,143
Sects	7,173
Jews (from Jewish Year Book)	6,000
Unaffiliated	541,325

Source: Home Mission Board Church Affiliation Study, 1976

support for missions requests, including the need for mission volunteers."

Woman's Missionary Union is cooperating with Brotherhood in many of the projects and plans for Bold Mission Thrust. Together, the WMU and Brotherhood are promoting Missions Night Out, a plan for reaching people for mission study who have not previously been involved in it.

"Let's don't forget our Jerusalem," Paul Harrel said. "Let's don't neglect the missions needs here in our own communities while we are involved in Judea and the uttermost parts of the earth. We need to be ministering in the state and in our own communities, all at the same time. This is important, I believe — that we not try to get one job finished first, and then move on to another and another, but that we work in all of the areas at the same time. To me, this is the whole meaning of Bold Mission Thrust."

Brotherhood and WMU are working together in promotion of mission study and weeks of prayer for home and foreign missions, and in setting bold offering goals. They are working together in the initiation of Missions Night Out — plan for reaching people for mission study who have not been involved previously. A resource booklet describing Missions Night Out is available at the Baptist Book Store.)

"As a special WMU project for 1978 and 1979, Mississippi WMU has been paired with Michigan," Patterson added. "We will send teams of women to help them with leadership training, mission action, or in other ways."

What can your church

Clarke College Bold Mission Thrust Committee meets for planning with S. L. Harris (right). Members of the committee are (left to right): Charles Melton; J. B. Costilow; Jean Jacobs.



## Clarke Kick-Off Is World Missions Night

Clarke College is joining the Convention-wide emphasis on Bold Mission Thrust with a number of activities scheduled and more in the planning stages. The college will kick-off the emphasis with a World Missions Night on December 9. This Missions Night will be a unified effort to support the Lottie Moon Christmas Offering, the Annie Armstrong Easter Offering, and BSU summer missions. The World Missions Night, under the direction of the Baptist Young Women's organization on the campus, will be one of the high points in an undertaking to meet the offering goal set by the students for missions.

Clarke's annual Spiritual Emphasis Week will take the Bold Mission Thrust for its theme and will be held April 10-13, 1978. Representatives from the Mississippi Baptist Convention, the Home Mission Board, and the Foreign Mission Board will be on the campus to inspire and challenge the student body to become more involved in missions. One feature of the week will be a rally.

### At Mississippi College

## Students Commit Selves To Missions

With the concept of "Bold Mission Thrust" firmly established throughout the Mississippi Baptist Convention, students at Mississippi College have taken personal action to commit themselves to both foreign and U.S. missions.

The Baptist Student Union takes the lead on campus in emphasizing the importance of missions. Under the leadership of Bradley Pope, director of religious activities, and directed by 40 outstanding students, the BSU offers various opportunities to become actively involved in missions.

In the immediate metropolitan area, BSU students minister in nine institutions including five nursing homes, the Crippled Children's Hospital, the Methodist Rehabilitation Center, the juvenile court and the Children's Village. More than 300 people a week are ministered to by 75 to 100 students involved in BSU mission activities.

Summer missions, organized by the BSU, offers students an opportunity to minister in either home or foreign missions for 10 weeks during the summer.

With the help of over \$2,500 raised by the BSU, 16 students were able to serve throughout the U.S. and the world as summer missionaries. Mississippi College students served in India, Israel, the Bahamas and from Connecticut to California in the U.S.

Another opportunity to serve on the mission field in the U.S. is offered through Semester Missions. Students involved in this program spend three months during the regular school semester to work on special mission projects throughout the U.S.

Mid-semester mission projects are another way that students can commit themselves to serve on the mission field.

BSU students have taken two trips to New York during the Christmas break to work in Mission Centers already established in the Manhattan area.

In January, the students will be taking a trip to St. Petersburg, Fla., where they will be joining a Mississippi College couple who are spending two years in St. Petersburg as missionaries with the Home Mission Board.

Each year, couples are appointed by the Home Mission Board to serve two years as missionaries somewhere in the U.S. There are currently six MC students involved in the US-2 program ministering in Canada, Alaska, and St. Petersburg, Fla.

Another thrust taken on by the BSU has been in the area of world hunger. Recently, the BSU sponsored a World Hunger Emphasis Week which included a hunger banquet and film to raise the awareness of students on campus concerning hunger throughout the world. Over \$1,400 was raised during the week and sent to hunger projects in Bangladesh.

Other activities during the school year including performances by the BSU singing group, Harvest; inspirational meetings, performances by the Fine Arts team, puppet ministries in local churches, and many off-campus discussion and share groups.

## William Carey Links Goals With World

By J. Ralph Noonester

On November 1 a Bold Mission Thrust was inaugurated at William Carey College with an afternoon panel discussion led by Southern Baptist Convention leaders with more than 300 Mississippi pastors and laymen participating in the dialogue. At an evening rally area pastors and layfolk participated in an inspirational program of Bold Mission music and heard an inspirational message on the Bold Mission theme from Lewis Myers.

William Carey College, named for the Father of Modern Missions, has demonstrated that the Baptist college is uniquely provided with facilities, promotional expertise, and motivational attitudes to spearhead area events that inform, inspire and explore Bold Mission Thrust opportunities.

Carey College has shown that the Baptist college can use the Bold Mission emphasis as a means of cooperating with churches in the ideal of common interest and concern. Such a college effort provides on the local scene the same new spirit of cooperation between college and churches that we are seeing on the convention level among boards and agencies.

William Carey College has linked her purposes and goals to programs which are worldwide and provide the Carey student with challenges and knowledge that takes them from the narrow provincial life-styles and thought patterns to a new world concern.

Carey College is putting a new emphasis on "old fashioned" sacrificial service in a time when everything is based on how much we "get" in handouts and future remuneration rather

than or how much we can "give". We are exploring the possibilities of cooperative exchange programs with educational institutions on mission fields with the possibility of inaugurating faculty sabbaticals which will allow Carey faculty to spend a year or half-year in service on the mission field.

Our emphasis on the implementation of the Bold Mission Thrust at Carey College is an effort to come up with an action-oriented program. Such a program of Mission Action brings reality to the number one purpose of William Carey which is the equipping of young and old to live productive and abundant lives in a personal relationship with the Lord and with fellow men.

BSUers at Carey and other campus religious organizations as a part of the Bold Mission Thrust are developing short term mission projects during holidays as well as summers. Last summer a large number of Carey students participated in the student summer missions program. In addition to the former missionaries who are now members of our regular faculty, the college is now talking to missionaries about a "missionary-in-residence" program during furloughs.

### Revival Dates

Oak Grove, Meridian: Nov. 20-22; youth revival; Ralph Kelly, pastor, Greens Creek, Petal, evangelist; Ernest Rockwell, pastor; services at 11 a.m. and 7 p.m. Sunday and 7:30 p.m. Mon. and Tues.; special music each service.

## A Mission In Itself

# Child Care Must Be Bolder Than Ever

For many years the emphasis of Mississippi Baptists in an organized children's mission ministry remained in the care and training of orphans and destitute children.

Baptist child care in Mississippi expanded its mission concern to the neglected and dependent child. Boys and girls whose natural homes had broken under the pressure of illness — physical, mental or emotional — or through desertion, alcoholism, neglect or abuse, commenced to come into the care and concern of The Baptist Children's Village.

Basic to the problem of many boys and girls now committed to the church's child care agency is the fact that they have families from whom they have been separated by circumstances which they can neither understand nor control. The problem of physical death which permanently separated him from his parents was a tragedy for yesterday's orphan, but one he could understand and to which he could adjust with the passage of time. Today's neglected and dependent child frequently has a living parent or parents with whom to deal. Guilt, anger, despair, and mixed feelings of love and hate for a family he believes has failed him are common examples of the crippling emotional disturbance which affects the souls of children who now come to the church for care.

In the last ten years Christian child care, including the efforts of The Baptist Children's Village, has witnessed another dramatic change in the iden-

tity of the typical object of its mission emphasis. In the early 1960's, less than 20% of the boys and girls under care at The Baptist Children's Village were above the age of 12 years. Today, about 75% of the enrolled children are teenagers, and the great majority of new admissions are in their teen years at the point of admission.

Because of the age and the emotional condition of the typical dependent child in the 1970's; because of his physical size and the fact that we must deal with him, and his family, with every refined tool and every skill of modern social science which is compatible with our faith; because he is frequently a young person who absolutely requires residential group care or "institutional" care in a day when government, mistakenly but vigorously, subscribes to a philosophy which suggests that ALL institutional care is "bad"; for all of these reasons the thrust of missions into the care of dependent and disturbed children and their families must now be bolder than ever.

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BAPTIST RECORD PAGE 7



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# What Do They Mean, "Bold Missions"?

Lord,  
what do they mean, "Bold Missions"?  
I've given my tithe  
faithfully and without complaint.  
Must I give more?  
Will someone please spell it out?

"You foolish one,"  
replies the Voice of Reason,  
"the Law of the Tithe  
is not a part of the Decalogue.  
There is no moral quality  
in numbers and percentages.  
This model of religious procedure  
was handed down from antiquity,  
and incorporated into  
Jewish religious practice.  
Jesus accepted it as a minimum.  
Exceeding the tithe  
constitutes no breach of morality.

**Bold Missions?**  
Yes, they reach beyond the Jewish tithe.  
They incorporate the Great Commandment;  
"Love the Lord your God  
with all your heart, mind and soul;  
and love your neighbor  
as much as you love yourself."  
**Bold Missions?**  
Yes, total missions,  
and total commitment.

For a people blessed with riches,  
talent and a knowledge of world problems,  
the tithe is only a palliative  
for conscience and self-respect.

Is ours a bold program?  
Well, not quite;  
not yet.  
For really we have given nothing  
until we have given ourselves,  
together with all we are and have.  
All these belong to God.

But percentages are a sign of orderliness.  
Southern Baptists possess  
a large amount of the world's riches,  
salaries, stocks and properties.  
The moral destiny of mankind,  
in a great part,  
is within their hands.  
But do they believe in total Christianity?  
Will they accept the dare of total missions?  
Are they aggressive,  
creative,  
honest and unafraid?

The Hand of Destiny  
has been placed upon them,  
and again the world must be turned "upside down."  
They have the natural resources,  
numbers, talent, organization,  
vision and message.  
Now it remains to be seen  
if they have the Christian stamina,  
and will power  
to make every sacrifice  
to which they are  
inevitably to be called.

—William Hafford Berry  
Missionary to Brazil, Retired

## A Woman's World Reaches For Beyond the Ironing Board

Wilde Fancher

You'd think that a mother would become skilled in worrying, after years and years of practice.

Somehow we don't. We still worry when we don't need to. And we still fail to worry when maybe we should have. If you will notice the bulge in my cheek, you may rightly assume it is my tongue.

Somehow we still see danger lurking in some shadows and consider other shadows safe and sound. Some things are risky and some aren't. We seem to feel confident that we are able to know what is good, safe, and best for those we love.

But, suddenly, we find we missed. At least, on one point or another.

At least, I do.

For instance, these past weeks of Jim's flying lessons have found me mentioning his name to the Lord more often. It was a bit surprising to me to hear how many of you have been through the same thing. I guess I just did not know that so many young folks learn to fly. Anyway, it was different when one of mine was flying. Just like a tonsillectomy is routine until one of mine leaves for the operating room!

All this time I was concentrating on Jim's safety and clearness of mind in the air, I suppose I thought that between him and me we could take care of the time he was on the ground. I was wrong.

How was I to know that I needed to pray Tuesday morning, "Please take care of Jim while he is playing ping pong." Maybe I had not even prayed for him at all.

He twisted his knee, tore up something in it, has a cast from his hip to his ankle, and we hope he won't have to have surgery when the cast comes off. The happening triggers several thoughts: who would have put ping pong in the danger category? how sound is the judgment of mothers, after all? why try to categorize a human miss-step as neglect on the part of God? and why worry, at all? For, who knows the unusual blessing the Lord will work out of this? It is always interesting to see.

## Sunday School Lesson: Life And Work For November 20

# Following Jesus — His Terms Or Ours?

By Bill Duncan Long Beach, First  
(John 6)

The feeding of the 5,000 is the first miracle that Jesus performed in front of a crowd and the effect is interesting.

The Jewish citizens who had been living under Roman occupation for many years began to calculate just what this fellow Jesus could do for them. If He could solve a food problem for 5,000 people, could He not also defeat the Roman legions in battle?

Duncan

## Retired Pastor

### Dies At Winona

William F. Garner, 73-year-old retired pastor, died suddenly November 4, 1977, in Winona. Services were Nov. 4 at First Church, Winona, with Pastor David Pratt officiating.

Garner is survived by his wife, Louise Mitchell Garner of Winona; one daughter, Loyette Ann (Mrs. Lowell) Lawson, a home missionary in Detroit, Michigan; a sister; and four grandchildren.

After he graduated from Mississippi College in 1939, Garner taught school in Carroll and Grenada counties and was pastor of New Salem, New Bethel, Holcomb, Cascilla, and Paul churches.

He received the Th.M degree from Southwestern Seminary in 1947 and returned to Mississippi to be pastor of the Peach Creek, Hebron and McIlvor churches (Panola). His last three pastorate were Roundaway (Sunflower); Darling (Quitman); and Evansville (Tate).

He served on the Executive Board of the Mississippi Baptist Convention from 1954 to 1957. Another service he rendered was teaching in the Mississippi Baptist Seminary Extension Centers in Sardis and Indianola.

Immediately after his retirement in 1969, Garner served as interim pastor of the Kilmichael Church, where his profession of faith was made in 1927. He continued to do supply work throughout his retirement and had preached at Coila on Sunday before his death.

with a miraculous wave of His finger. The people began talking about drafting the Nazarene carpenter to be their "King." The religious gathering turned into a political convention.

Ironically, it was a convention where all the delegates were thoroughly convinced about who their candidate should be except one — the candidate Himself.

Jesus sent the disciples away before they became corrupted by the popular thoughts. He went aside to the mountains to pray and then later caught up with the disciples in their need. A storm arose on the lake and Jesus came walking on the sea. The second miracle of John 6 was the calming of the sea.

The crowd followed Jesus to Capernaum the next day. He again faced their wild enthusiastic offer to become their "King." All Jesus had to do to be the most popular leader was to accept the crowd on their terms and do what they wanted.

But instead, Jesus preached His "Bread of Life" sermon. He sought to tell the people they were thinking materialistically. They were thinking about things, about political situations, about Roman oppression, and about being fed.

All they wanted was a meal ticket and they did not really believe in Him or in what He said He had come to do.

He told the people that they should eat the true Bread from heaven which is a Person — Himself. If they ate the Bread of Life (believed in Christ and trusted Him) they would never be hungry or thirsty again. The hunger that Christ satisfies is the inner hunger that springs from a spiritual need.

Jesus knew that to fill a man's belly, or even to free him from Roman oppression, was not the whole answer to helping that man live successfully.

Many of the new followers of Jesus Christ steamed out of the synagogue after His talk about eating the Bread of Life. They had suddenly lost their appetites. They were not really attracted to Jesus. Did they want God or a meal ticket? Did the crowd want to serve Him or use Him?

William Barclay has said: "In the last analysis, Christianity is not a philosophy which we accept; it is not a theory to which we give our allegiance; it is not something which is thought out; it is not something which is logically arrived at. It is a personal response to Jesus Christ. It is an al-

legiance and love which man gives because his heart will not allow him to do anything else.

Jesus always remained true to His mission. He would not accept a role that others imposed on Him. Neither would He accept followers on their terms. Many people are interested only in the by-products of Christianity, not in Christianity itself.

The statement of eating His flesh and drinking His blood provoked a controversy among the Jews. Some thought He was suggesting cannibalism. What Jesus was insisting on was that the life giving substance He offered was conveyed not by thought, but by incarnation. He was a living reality in their midst. They had to accept Him. It is in our identification with Christ in such a way that He nourishes us. He was God's gift to us.

Whatever Jesus said caused a response that revealed their true colors. Those that were interested in excitement and prosperity and not the chal-

# Griffith To Mark 70th Year

Members of Griffith Memorial Church, Jackson, will celebrate the church's 70th anniversary on Sunday, November 20. The church, which began as a mission of First Church, Jackson, was constituted in 1907.



Winstead



Jones



Left to right: Dennis, Wilma, John G., and John McCall.

## 25 Years

# Church Honors McCall

First Church, Vicksburg honored John G. McCall Oct. 16 on his 25th (silver) anniversary as pastor of the church.

Following is an excerpt from the church bulletin, dated October 19, 1952: "With the coming of Dr. John G. McCall as pastor, the church is looking forward to a renewed interest in the expansion of its physical plant, to an enlarged membership, and to a deepening spiritual growth."

Since that date the church has increased its budget from \$64,467 to \$381,025; the value of the church property has increased from \$165,000 under his leadership to \$2,439,000, having relocated at the present address, purchased a new parsonage and added an Activities Building. The church membership has increased from 1,916 to 2,218.

Church families and visitors will join together for the noon meal in the fellowship hall. A special afternoon service of singing will begin at 1:30 p.m. with former ministers of music leading the congregational singing and presenting special music.

## Just For The Record

Rusty Griffin of the Brotherhood Department, has been given the Legion of Honor Award, highest Texas award given to workers with Royal Ambassadors. He is only the second person outside of Texas to get this award.

Wayside Church of Vicksburg will be having homecoming Nov. 20. They will have dinner on the ground. Alton Hodnett is pastor.

Leesburg Church in Rankin County will begin a drive on Sunday, November 20, to retire the church's debt. There will be a dinner on the ground after the morning service. All are invited to bring a covered dish and join the congregation in eating together. The address is Leesburg Baptist Church, Route 2, Box 135, Morton, MS 39117. Danny Henderson is pastor.

# Staff Changes

Arlington Heights Church, Pasagoula, has called Joseph Hancock Jr. as pastor. Hancock is a graduate of Furman University and Southwestern Seminary. Before coming to Arlington, Hancock was pastor of the Six-Mile Church in Six-Mile, South Carolina. He was also professor at Dan Greer Bible Institute in Greenville, S.C.

Hancock is married to the former Pamela Welch and they have two children, Stephanie and Jay.

Steve McNeely has assumed his duties as pastor of the Northside Church in Clinton. A graduate of the University of Mississippi, McNeely has completed all the requirements for the Doctor of Philosophy degree from the Southern Seminary.

He pastored the English Baptist Church, Stephensport, Kentucky for four years.

McNeely is married to the former Suzanne Metts, also of Oxford. They have one son, Adam. They will be at home at 131 Muriel Drive in Clinton.

## Devotional

# Samples Needed

By Curtis Roland, Pastor, East Morton

We live in a sample-oriented society. Signs in supermarkets often say "take one," offering pieces of tasty products to customers. A small box of soap or toothpaste is sent through the mail, or we may see a man disguised as a huge peanut passing out nuts in front of a store, encouraging people to buy.

The importance of the sample is further illustrated by the story of a group of experts who went to a certain district in Australia to see if gold ore was present and could be mined. After examining the area, they prepared a report stating that the earth's strata did contain the precious metal.

Although their findings were widely publicized, no one seemed interested. Later however, a shepherd boy came to Melbourne carrying an actual nugget in his hand. "Why that's gold!" someone exclaimed.

"North of here," he replied. The rush began, and soon hundreds of people left their homes to seek a fortune. The sample had done the trick.

The Gospel of Jesus Christ is the greatest treasure of all, but it too goes unheeded by many. A Christian who shares the message with others is most effective when he demonstrates its transforming power in his own life. The outworking of his salvation will be used of God to create in others a desire for the riches of His grace.

The world must see men and women who truly reflect the image of Jesus. The Christian should "let his conduct be as it becometh the gospel." By seeking to live a Christlike life, he then will be one of the main samples needed to bring lost souls to the Lord.

Men may doubt what you say, but they cannot deny what you are!

## Sunday School Lesson: International For November 20

# Christians and Their Government

## The Lesson Explained Duty To Government And God (Luke 20:20-25)

The conflict between Jesus and the religious authorities was definitely out in the open at this point, even though the crowd may not have known it. He had bested them on the question of his authority (vv. 2-8) and had accused them in the parable of the vineyard (vv. 9-19). So the chief priests hired some spies to hide in the crowd and try to catch Jesus in some treasonable statement. These men at first complimented him as honest and impartial and then asked a loaded question.

If Jesus had answered yes, all who resented Roman rule would have objected. If he had said no, the Romans could have arrested him for treason. Instead, Jesus took a coin and asked whose face and title appeared on it. When they answered, "Caesar's," he stated a principle that is still being interpreted by Christians in their relations with government. He complimented him as honest and impartial and then asked a loaded question.

On this basis Paul urged Christians

something to government. At the same time, they were obligated to God for life, meaning, and loving relationships. Although he acknowledged the role of the state, there was no question as to which was more important.

## Christians Are To Be Good Citizens (Rom. 13:1-7)

This passage fits into Paul's discussion of the pattern for Christian living that began in chapter 12. It moves from person-to-person relationships to those of the person with government. Paul saw political rules as part of God's intention to provide order within nations. Perhaps as a Roman citizen he had more appreciation for the Empire than a Palestinian Jew would have. Up to this time it had been the Judaizers rather than the Romans who had opposed him. But beyond this he saw the necessity of government as a part of God's providential ordering of the world. Fighting against "authority" is resisting a divine institution" (v. 2, NEB).

On this basis Paul urged Christians

not to fear a ruler unless they did evil; then they could expect judgment. The submissive citizen had no reason to fear. His attitude was shaped not only by fear of judgment but also by conscience. His submission included the payment of taxes which rulers need to continue their work for God. So Christians should pay whatever is due to the authorities, both taxes and respect.

## Loyalty To God Above Men (Acts 5:17-30)

Although this passage does not deal with civil government, the principle involved is pertinent. Accused of disobedience, Peter and the others boldly declared it more important to obey God than man. When God raised Jesus from the dead, he endorsed what Jesus said and did. So, the authority of God was behind Jesus' command that his apostles teach, and the restrictions of the Sanhedrin came only from men. This principle has echoed down the centuries when Christians have stood for the right as God gave them to see the right against civil and churchly power.